

aesthetic sensibility, have no sympathy whatever with tune or rhythm: in others any notions of self-restraint appear to be altogether lacking.

The groups into which impulsive instincts have been gathered fall. it will be observed into four pairs of contraries—individualistic and social, reproductive and provident, cruel and kind, self-abandoning (aesthetic) and self-restraining (ethical). From this antagonism results the extraordinary variety of human nature. For these impulses, as we have seen, are not of uniform strength in individuals : some men lack almost entirely the hunting instinct. others are abnormally affected by music in some kindness. in others cruelty seems to predominate. By an abnormal development of the individualistic impulse some men are happiest in solitude and are restless and uneasy in the society of their fellows. These peculiarities, like peculiarities of feature and complexion, sensibility and aptitude, are in great measure hereditary. and we can understand then. how there comes about such diversity between the characters of different individuals. families. and races. But we have still to find an explanation for the inconsistent behaviour of individuals—how a man may be at one time kind. at another time cruel, at one time transported by ecstatic passion. at other times restrained by

the som**m**bre**s**t asceticism. We have to remember that impulses come upon us. not singly. but in assortments : that they mingle with. or react upon **o**ne another, and are affected in particular

I Similar inbo**r**n eccentricities of impulse **o**blige the Japanese waltzing mouse to whirl itself when running. and the tumbler pigeon to turn somersaults in flight.